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and of warlike protection, in the land of Chaldea, from which Abram had lately come. That one of the most vivid conceptions of Jehovah, or Jah, among the Hebrews in days much later than these, was as the Sun, appears from Num. vi.:25, "The Lord make his face to shine upon thee;" Psalm 84:11, "The Lord God is a sun and shield;" Mal. 4:2, etc.—See "The Divine Wings," an article by W. Hayes Ward, D.D., in *Homiletic Review*, Feb. 1893.

That the name Beni-Hasan was applied to Lot and other members of the party who came with Abram, appears to be indicated by the fact that centuries afterward, when, under Nehemiah, the remnant of the sons of Abram restored the City of Jerusalem, after the Babylonian exile, we are told, Neh. 3:3, that "the fish gate did the Bene Hassenaah build." The Senaah of Ezra 2:35 and Neh. 7:38 are understood to be identical with this, only with the definite article omitted.

In Num. 13:22 we are told that Zoan was built seven years later than Hebron (Kirjath Arba). Zoan (Tanis) comes from San, or Sen, and Egyptian records indicate that there was a temple there as early as the time of the VI. Dynasty; but it was not until the reign of Usertesen I. that it became a great city. It is known as San to-day, and an echo from the patriarch's days is still heard in San el-Hagar.

The tomb of Chnum-hotep, with the painting, would, according to custom, have been built in the life time of the owner and may have been executed in a previous reign and Abram may have been eight or ten years accumulating his wealth in the land of Egypt; which suggests some questions. Did he become rich in some position of authority? Was he a governor in the Delta in these early years of the XII. Dynasty? Did he build the city of San? Did he journey southward of Cairo, to Pharaoh's court and meet the domestic complications which possibly caused his return to Canaan? Was he, as a religious man from Chaldea, regarded as a worshipper of the Chaldean god of light—the great San? Was this the time of the origin of the name, applied alike to his followers and to the place, Beni-Hasan? How did his strength increase, within about ten years, from thirty-seven to three hundred and eighteen fighting men, without reckoning the infant and female portion of the tribe?

Whatever may be the answer to these questions, is not one thing clear, that the thirty-seven Semites were from the land of Haran, the father of Ischa, and that the territory named after Abram's brother and Sarai's father, was the land of Ab Scha, or Ab Ischa, of the Beni-Hasan tombs,—the land of the Shemites and of the deity Shamas or San?

To this more might be added; let it suffice, however, to say here, that so much has come to light as to justify the statement that a date could now be given for that migration, with only little probability of error. But out of this comes another most important identification, for which we have

waited long. It is the answer to the long mooted question:—Who were the Hyksos or Shepherd Kings?

Were they not from the land from whence came the lady whom the princes of Pharaoh praised so highly that she was brought to the royal house, and whose presence caused so much commotion there?—the Asiatic home of the Scha-su. Were they not people of the land described at Beni-Hasan as the land of the father of Scha? Their rulers, Hik Scha—Hik Schos, also called themselves “Sons of the Sun.” J. TREVE BARBER.

*Falls Church, Va.*

### A Religious Function of Very Ancient Days.

King Osorkon II. reigned in Egypt in the ninth century B. C. On one occasion he held a festival of unusual magnificence. It was very carefully reported at the time. The chroniclers of those days wrought in sculpture. So this event was recorded on the gate towers of a large temple at Bubastis. It was done in a series of spirited illustrations of the scenes and processions, and that there might be no mistake, written descriptions were added giving the names and offices of those who took part and the words they said. There came a time when Bubastis was razed to the ground, and even its memory passed away. But in this era of resurrections, a short time since, the site of this city with its temples was discovered, excavations were made, the sculptured scattered stones were brought to light and the greater part of the ancient chronicle has once more been read.

The first scene is preliminary. The throne with the king seated thereon, with a crook and a flail in his hand, is being carried on the shoulders of twelve priests, just as the ancient Ark was borne at the Exodus.

Osorkon is doubtless the monarch spoken of in 2 Chron. : 14, by the name of Zerah. There we read he invaded Syria with an immense army. Then it was that Asa offered the memorable prayer: “Lord it is nothing with Thee to help whether with many or with them that have no power; help us O Lord our God, for we rest on Thee, and in Thy name go against this multitude.” Then Asa went forth and at the battle of Mareshah he gained a triumphant victory utterly routing the invaders and returned with abundance of spoils, the enemy’s forces being destroyed. But the chronicler here tells us (I translate freely), “All lands, all countries, the Syrians of both districts are trodden under feet. All our people are in prosperity.”

So that at the commencement we detect a barefaced falsehood. No doubt Osorkon wished the Egyptians to believe that the Syrians were under his yoke and to conceal from them the terrible defeat. And the masses probably believed it. Let us be thankful we live in an age when, notwithstanding the efforts of some of our judges, the press is free.

Amongst the other inscriptions there is this in reference to Thebes, the city of priests. “It will not be visited by the inspector of palaces.” In



short it is not to be taxed. This throws light upon Genesis, 41: 22. In an enclosed place the King, with his crown on his head, stands holding a curious object in his hand. This is thought to be an instrument for measuring time. He is watching it carefully. Does this indicate attention to punctuality on the part of the Egyptian monarch? Behind him is Queen Karaoma, very plainly attired, holding a flail. Outside the procession is forming. First a band of men which the inscription tells us are magicians.

These belong to "the house of life," the University. They are attired alike, each with a long robe, a roll of papyrus in his hand and his head shaven. Mingled with these are men who shout, "To the ground," reminding of Genesis 41: 43. Amongst them marches sedately in a close cap a priest with a large baton, probably the master of the ceremonies.

In another frieze we see the procession marching along. The symbols which are being carried seem to be of endless variety. A number of men carry large fans on the top of wands, others, what appear to be rolls of carpet or cushions on their shoulders. Priests are recognizable by being robed in leopard skins. The prophets carry emblems, possibly the heraldic signs of the various cities of the empire.

In another scene the King is enthroned and the ceremonies receive attention. The meaning of these cannot be ascertained. For example the King stands on a platform and has to shift his position four times, on each occasion a priest says "Horus rises and rests on his Southern throne, then happen the joining of the sky to the earth." There was doubtless an enigmatical meaning in this which has been lost. A number of persons are seen lying flat on the earth, evidently obeying the call "To the ground." It might be for reverence. It might be for prayer. There is a considerable amount of incense burning both by the King and others. What seems noticeable is that there are so few signs of music, the chief is a large drum or tambourine carried by one and beaten by others with their hands. In one broken piece there is one seated apparently blowing a long flute.

In one part appears a company of priests bearing on their shoulders a large ark. Near the top of this is represented two beings with large wings outstretched. This picture is very fragmentary. The King and the Queen march just in front so that evidently it is important. The inscription appears to speak of eternal and everlasting life. Also possibly "On the throne of dawn there is life and joy of heart."

The King takes his seat on the throne, the long procession passes by, each person ascending the steps and doing him homage. Amongst them may be recognized a number of Ethiopian priests. Amongst other curious unexplained representations, in one place, there is a row of lofty columns each with two persons at the foot adoring a large cross on the summit. Before these the King stands with a censor burning incense. This is not the only point in which there is resemblance to Romish ritual.

A vast presentation of provisions for a feast is represented. There is reference to a banquet hall, so that probably the ceremonies terminated in a great dinner.

The shrines of a very large number of idols are represented, before each is a tray with joints of meat, trussed birds, fruits, jars, etc.

At the close the processionists are represented as putting their symbols away. Then there are apparently games, some are pulling a rope one way and some another like "a tug of war."

To those who delight in taking a peep at the customs of bye-gone days, this glimpse of a festival some twenty-seven centuries ago cannot fail to be interesting. Granted that it does not throw much light upon Holy Scriptures. But this is but one, and many such records may be brought to light by the explorations now proceeding.

That grand show, with all its extreme preparations, came to an end, and the actors have long since, with their ambitions, their woes, their disappointments, their aspirations, and their false opinions, gone to their account. And such is the termination of every worldly pageant. "Vanity of vanities, all is vanity, saith the Preacher."

REV. I. HUNT COOKE.

*London, Eng.*

### King Solomon's Temple Quarry.

"Do not fail to visit the Temple Quarry underneath the city," we had been enjoined by several friends. Our conductor promised our party we should do so, but at the successive times set for it we were disappointed. At last, however, it was announced that permission had been granted through the American consul, and that his "kavass" was come with the keys to lead us thither.

Our company trooped forth from the hospice with little idea of the trying scenes before us. Our course took us through the city to the Damascus Gate on the north; for, although the cavern lies wholly underneath the city and within the city walls, its only entrance known is from the outside. Emerging from the gate we turned up the highway eastward, parallel with the wall, through the immense cutting which here bisects the Bezetha ridge. The perpendicular scarp on the south side is overtopped by the high city wall, while opposite to it, three hundred feet northward, is the corresponding cliff of the Hill "Heidemiyeh," the modern Golgotha or Calvary, with the grotto of Jeremiah underneath it.

When just opposite the latter, we turned toward the southern precipice, following a path round huge mounds of debris to a small rude door set in the face of the broken strata. Our entrance was effected slowly and one by one and not without much hesitation on the part of the more timorous. Our guide was furnished with tallow tapers which he lighted and handed to

each one as we entered. But the feeble flickering of the tapers revealed only staring stones on every side, except in a downward direction through a low passage, requiring us to stoop as we stepped and slid down a steep path leading we knew not where. Others have preceded us, however, and the glaring of their tapers encouraged us to persevere.

Presently the whole party had been gotten safely down the shute and were gathered in a wondering group in the midst of the first great subterranean hall below the opening. The united rays of our lights disclosed to us a spacious cavern descending still further through the darkness. On either side were great white limestone walls, and overhead, thirty or forty feet above us, was a vaulted roof, whose arch supported the houses of the Bezetha quarter of the city. We were now to follow the course of the cavern as it sank ever downward in a southeasterly direction, parallel with the exterior surface of the Hill Bezetha, whose base abuts on the Temple Area.

As we advanced, the floor of the cavern sloped before us rapidly and carried us to lower and still lower depths. The path was winding and labyrinthine, and without a guide we must surely have become bewildered and lost our way. The walls widened and narrowed into successive chambers and galleries, with openings on either side whose receding depths we did not attempt to explore. Here and there we came on huge irregular pillars of native rock, upholding on their shoulders the mountain weight over our heads. But this was no certain protection, as we realized, when we found our path obstructed by immense rocks which had become detached from the ceiling and fallen. And if there was threatening from above, so also there was danger in what lay below. Our path took us along the verge of dark declivities of unknown depths, over which a misstep would have been fatal.

When we had groped our way inward and downward to the central chambers, our guide called our attention to blocks of stone cut out from the wall on three sides, but still attached to it and ready for the uncompleted process of wedging them loose from the solid rock behind. On the walls and on the stones still were the marks of the quarrymen's pick and chisel, and here and there niches, on whose smoky ledges lamps had burned while the workmen hewed at the stone. Strewn all along the floor of the cavern, and here and there in pyramidal mounds, were the rubbish and clippings of stones which showed that masons as well as quarrymen had labored on the blocks, shaping, squaring and polishing them for their destined places and uses.

It was these features of the mighty cavern which assured us that though it is partly natural, it is much more largely nothing less than a gigantic quarry, whence were extracted immense quantities of building stones in the unknown ages of the past. Beholding the mighty workshop which these vast subterranean chambers once undoubtedly were, we could not but accept

the belief that King Solomon and his successors here procured both the white stones of the magnificent temple and the huge stones of the city walls which are still the wonder of the world.

The mute materials that still strew the floors of these dark chambers are dumb but eloquent witnesses to corroborate the truth of scripture history. We know that when Solomon's temple was reared that the sacred edifice went up silently:

"No hammers fell, no ponderous axes rung;  
Like some tall palm the mystic fabric sprung."

"For the house when it was in building was built of stone made ready before it was brought thither; so that there was neither hammer nor axe, nor any tool of iron heard in the house when it was in building."

But, as in the case of the pyramids in Lower Egypt, and of the tombs of the kings in Upper Egypt, we could not but be impressed also with the vast cost to human life and labor implied in these subterranean quarries. What scenes of horror, of tyrannous task masters and fainting, perishing slaves these dungeon chambers have witnessed! We know also from Josephus that the inhabitants of the doomed city retreated to caves underneath the city, when Titus besieged and destroyed it. Where could they have fled to prolong their misery and perish at last in their living tomb, but into the vast depths of the temple quarry?

On the walls of the cavern are still almost undecipherable inscriptions in Arabic, as well as in Hebrew, showing that this underground refuge was the retreat of others in after ages when the Saracens were in power. In addition to these, there are also rude signs of the cross, such as we had seen in the catacombs of Rome, reminding us that in ages past Crusaders and Pilgrims visited these dim corridors, if they did not sojourn in them. But all signs of later use utterly fail; and the opening of the cavern having been walled up and banked over with earth, the very knowledge of its existence, as in the similar case of the cavernous tombs of the Pharaohs, perished from the land of the living.

For nearly a millennium this vast quarry was unknown and unsuspected and then by accident, less than fifty years ago, its silence and secrecy was penetrated once more. Even yet, however, it has not been fully explored, nor the question solved whether there are not passages opening into it from the city. It is known, indeed, that though it extends a quarter of a mile southward toward the Temple Area, it does not underlie any part of it. It is estimated to be about an eighth of a mile in width and over three thousand feet in circumference.

The further we wandered, ever descending as we advanced, the greater grew our wonder. The half had not been told us of the vast and labyrinthine extent of this mighty excavation underneath the Holy City. It seemed to us that we were once more traversing the halls and corridors of that

wonder of the under-world, the Mammoth Cave of Kentucky. In size and splendor, though not in number, these white walls of nether Jerusalem, with their mighty pillars and shadowy recesses, were well worthy of the comparison. We found there, to be sure, no flowing river, as in the American cavern, but only a spring formed by droppings from the roof, and no huge stalactites and stalagmites, but only tiny ones formed by the slow oozing and dropping of water percolating for centuries through the superincumbent limestone.

Retracing our steps slowly, and finding the ascent to the opening as awesome and impressive as the descent, we emerged into the blessed sunlight again while the westering sun was still gilding the top of Calvary Hill and lighting up the still more distant heights of Olivet. *J. Henry Sharpe, D. D.*

### “Kypros, die Bibel und Homer.”

The prospectus of the above work by Dr. Max Ohnefalsch-Richter is just at hand. It announces that the volumes just issued, January, 1893, by A. Asher & Co. of Berlin (Unter den Linden 13) consists of one part, double pica text of 63 sheets with numerous illustrations, and another large quarto containing nine colored and 210 black plates and will cost 180 marks.

In no country do so many streams of culture meet as in Cyprus. It was the knot which tied together the Orient, the Occident, the Eastern and Western halves of the Mediterranean. The beginning of Cyprian culture goes into the same prehistoric era with that on the Nile, the Tigris and the Euphrates. The Greeks were there centuries before the beginning of Homeric poetry and used a peculiar syllabic script unknown elsewhere. The Phœnicians were there from the very earliest times and have left traces of “the oldest alphabetic writing.” The origin of this Greek and Phœnician script is discussed.

The Canaanites, with a culture just such as the Old Testament pictures it, were also in Cyprus consecrating on its holy hills their bronze vessels to Baal of Lebanon.

“The worship of Aphrodite, the King Kinyras, the weapons of the Achæian heroes, the armor of Agamemnon, the shield of Achilles, all lead us to this Island.” “The old Trojan culture has up to this time a counterpart only in the Island of Cyprus.” From Cyprus ran all kinds of threads back and forth to and from Mycenæ, Egypt (especially Naukratis), and Phœnicia (especially Byblus). Historical connections of worship and culture are found also with West Syria, the newly discovered country of Samal, with the Hittites, and with the Karians, Lycians and Lydians. Rhodes, Crete, Thera and Melos have from the earliest times interchanged with Cyprus, religions, customs, implements, vessels, weapons, ornaments and

dress. Cyrene, Carthage, Etruria, Malta, Sicily and Sardinia stood at times in active intercourse with the Copper island.

The copper, bronze, iron and silver productions of Cyprus "went also to Assyria as well as to Crete, Greece and Italy:—Yes, even so far as Hungary, up to Hallstatt, to Middle and Western Europe can this exchange of weapons be traced." It is very probable that this island can claim the invention of the first sword; and very early the Cyprian *cyanos* rivaled the Egyptian. Twelve years of personal investigation and excavation enables our author to fully present all these particulars. He also traces the rise and progress of the glass manufacture; of glyptic, wood and ivory carving; of the ceramic art; of bronze casting; of sculpture in clay and stone.

The peculiar situation of the island and the fortunes of war favored the intercourse of its inhabitants with all the strange peoples of the world. Golden statues of Astarte went out from Cyprus to Mycenæ; stone ones to Naukratis; statues of Tammuz found their way to Malta, Carthage and Etruria; while the worship of Aphrodite and Adonis began from this center its victorious run through the entire earth. Often, however, more was received than given; Mesopotamia and Egypt especially exerting a marked influence upon Cyprian culture. Maps, plans and reconstructions of all the Cyprian sanctuaries add greatly to the value of the book. Large space is also given to tree and grove worship; to that of Aschera and Masseba. Consecration gifts of all kinds are also described, especially such as illustrate Biblical and Homeric allusions. Very many of the illustrations are of objects never before pictured: e. g., the black-figured vases manufactured in Athens especially for the Cyprian trade in the sixth century B. C. These were first recognized by the author. Such is an abridged summary of a work which ought at once to find its way into our city and college libraries.

CAMDEN M. COBURN.

*Ann Arbor, Mich.*

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P. S. Since writing the above I have received notice of an English edition (translation) to be issued simultaneously with the German. Price £9. Asher & Co., 13 Bedford street, Covent Garden, London, W. C.

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### Potsherd Decoration.

Mrs. Sara Yorke Stevenson, the accomplished curator of the department of Egyptian antiquities in the Museum of the University of Pennsylvania, publishes her scholarly paper read before the Numismatic and Antiquarian Society of Philadelphia "On Certain Symbols Used in the Decoration of some Potsherds from Daphnæ and Naukratis." Her pamphlet or rather brochure of fifty pages reveals at a glance critical treatment of the topic based upon an exhaustive study of the authorities upon the points discussed—the foot notes forming a large part of the matter presented, and if over-

looked by some of her readers, will prove to many of them a great stimulus to further study and investigate so rich a relative topic of discussion. For Daphnæ and Naukratis (sites discovered by the Egypt Exploration Fund) open up the whole wide subject of Greece's indebtedness to Egypt in the evolution of her arts. Mrs. Stevenson's modesty prevents her from adding an index to what she thinks is "only a pamphlet," but what is in reality a treatise on many points involved. We always look for an index on opening a book or brochure.

The human-headed bird known to the Greeks as the Harpy is first treated, with an illustration from two fragments of a red-glazed vase from Daphnæ, which may be compared with figure 5, plate 31, of *Tanis II*. The two fragments of this figure put together give the complete bird as a study. Then follows an account of the variations of this mythical creation among Egyptians, Chaldeans and people of primitive culture. "It is in Egypt," says our author, "that we first find the soul-bird represented in a visible shape, and we may, therefore, consider the Nile Valley to be its birthplace in an artistic form." In her remarks upon "the sacred tree," Mrs. Stevenson considers that the potsherd pattern, introduced in the figure, "teaches us that, in this highly conventional form, it exercised a powerful influence upon the decorative art of the Mediterranean peoples, and supplied them with an endless variety of designs." We have always assigned to the palm a prototype inspiration greater than the conception of the aisle, from the forest arches, to the Gothic brain. The Boston Museum of Fine Arts received from Ahnas a superb illustration of this in the palm-leaf column, an inferior instance, although of fine effect, going to the University of Pennsylvania. Perhaps Mrs. Stevenson does not ascribe enough credit to the lotus as the genius of subsequent decoration, however much it was varied by the Greeks and other peoples near the great sea. That debt of art to Egypt could never be paid.

The latter part of the paper, on "Oriental Design," suggests a very interesting study of the vases, bowls, pitchers, amphoræ, etc., inscribed with antelopes, ibexes, and other animals, which many a student in potsherd decoration will do well to read. As to the boar or pig, frequently represented on the vases of Naukratis, much is discriminatingly said that relates to the symbolism of the swine in Asiatic, Greek and other decoration in which that animal plays a prominent part.

The Egypt Exploration Fund volumes *Naukratis I. and II.* and *Tanis II.* are an indispensable background to a careful and serviceable perusal of Mrs. Stevenson's valuable contribution to the literature of Egypto-Graecia's or Graeco-Egyptian decorative arts.\* Scholars, like Professor Allen Marquand of Princeton, and Dr. William H. Goodyear of Brooklyn, fully

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\*Mrs. Stevenson's address is 237 South 21st street, Philadelphia, Pa.



estimate the substantial foundation on which Miss Edwards constructed her chapter "Egypt the Birthplace of Greek Decorative Art." We close with the remark that Naukratis, as Professor Middleton has forcibly intimated, forms a very important advance in our knowledge of the early Greek world  
W. C. W.

### Classical Archaeology.

*Italy.*—The site of the ancient Claterna, mentioned by Cicero and other writers, has been settled by continued excavations. The first discovery was that of four bases of columns forming a square. Remains of a street running north and south were discovered, and various objects; remains of a seated female statue, a fragment of marble with inscription, a fine female headless bronze bust, probably representing Diana, and numerous architectural fragments. Further excavation brought to light considerable remains of a private edifice, with mosaic pavements, etc.

At Novilaria, seventy-five graves have been found, in which were found vases of Greek shape and many ornaments and arms of bronze. In one tomb was found a fragment of a stele inscribed with Sabellian characters. At Corneto excavations have been continued in the necropolis of Tarquinii, and nine tombs investigated with fruitful results. Besides many Greek vases, two scarabs and a gold earring were found; the first scarab is a cornelian with a finely executed design of Odysseus slaying the stag in Circe's isle (*Odys.* x: 157). In the Campidoglio at Rome have been discovered an inscription dedicated to Dios Sabazios; a fragment of a marble group of Hercules and the Nemean lion; a fragment of an Egyptian statue in basalt; a statuette, probably of Æsculapius; some heads of statues; one Greek and several Latin inscriptions. At Pompeii a house of considerable extent has lately been excavated, with sides of three streets, consisting of atrium, garden with peristyle, various side-rooms, and an unfurnished series of bath-rooms. The atrium has four columns, twenty-four feet high, with elaborate Corinthian capitals. The peristyle is well preserved, and on one column is a graffito inscription of 60 B. C. Numerous bronze ornaments were found including a waterspout in bronze, in the shape of a boar's head, of excellent workmanship, and some interesting frescoes, parts very well preserved.

*Greece.*—The excavations between the Areopagus and the Pnyx at Athens have been renewed, and the course of the ancient street leading up to the Acropolis, further to the northeast, has been pursued. It is lined on both sides with ancient buildings. Votive reliefs have been found, which indicate the proximity of a shrine of Asklepios. The road unearthed is without doubt that leading from the Kerameikos and the Agora up to the Acropolis, along which the Panathenaic procession passed. Further excavations have brought to light, between the Pnyx and the Areopagus, two very ancient

tombs, the smaller one containing two Mycenæan vases, the larger, charcoal mixed with bones, which fact shows that the corpse must have been burnt within the tomb. These burials are attributed to the first inhabitants of Athens. At Corinth, the excavations by the Athenian Archæological society have resulted in the discovery of a considerable building belonging to the sixth or fifth century B. C. A house of good Hellenic period has been found, with pavement and stylobate of the atrium entire. It was covered by a Byzantine building, owing to which many architectural features have been preserved.

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### Tel Beni-Amran.

It has been satisfactorily determined that the name of the mounds marking the site of the city of the heretic king Khu-en-Aten is not Tel el-Amarna, but Tel beni-Amran. Prof. Sayce in a letter to the *London Academy* says that his attention was called to the matter by Mr. Percy Newberry of the Archæological Survey.

The cuneiform despatches found upon the site in 1887, as well as the names occurring in the Egyptian inscriptions in the tombs, clearly indicate that the city was largely populated by Syrians and other Asiatics, who were attached to the suites of Tii and other Asiatic queens of Amenophis III., as well as to the person of Khu-en-Aten himself. The names—such as Huia, Ruda or Rudua, Mahu, and Tutu—are certainly not pure Egyptian, and have their best equivalents in Arabic names found in the despatches or documents of their age. We may well compare such names as Khaia, Warda-Makhu, all found in the despatches. Tutu is an especially interesting name, as it is the Babylonian god Tutu. Tutu, the Akkadian equivalent of Mar-duk, was the morning and evening star—that is, the Babylonian Mercury—and was afterwards identified with Merodach as the morning and evening sun. He is called in the inscriptions by the title of the “restorer and creator, or generator (mūallidat), of the gods (stars).” This name becomes of particular importance when we remember that it is in the tomb of Tutu that the beautiful hymn to the Sun-god is found. The more one examines the remains of the city of Khu-en-Aten—the construction of the tombs, the art, the architecture, and sculpture, and the names of the officials mentioned—the more convincing becomes the evidence of a preponderating foreign Asiatic influence over all.

This fact being shown, it is evident that we have a trace of the Asiatic population preserved in the modern Arabic name, which certainly means the “Mound of the Sons of Amran,” or the “Mound of the Syrians.” It must be remembered that throughout the despatches of Amenophis III. and Amenophis IV. the general name of the Syrians, from the Euphrates to the Mediterranean, south of the Hittite country round Aleppo, was Amurri—

the Egyptian Amar, the Hebrew Amorites. In the tomb of Huia, the Amorite is represented with a pointed beard and with distinct Semitic features, in contrast with the fuller curled beard of his Assyrian neighbor. It is evident from the letters of Azine-Dudu and others that the Southern Syrians occupied high positions at the heretic court, and that, to the Egyptians proper, the court, city, and their people would be regarded as Asiatics, to whom the generic term of Amurri, or Syrians, would be applied—a name which is evidently preserved in this modern name of Tel beni-Amran. On the other side of the Nile, and within the circuit bounded by Khu-en-Aten's stelæ, is the village of Amran, which also may be of similar origin.

### Book Reviews.

**THE TELL AMARNA TABLETS.** Translated by C. R. Conder, Major R.E., D.C.L., LL.D., M. R. A. S.

The Tell Amarna Tablets were discovered in 1887 by a peasant woman of Egypt, amid the ruins of the palace of Amenophis IV., midway between Thebes and Memphis, at the site of the ancient Arsinoe, about 180 miles south of Cairo. Those tablets referred to in the present work date about 1480 B. C., and are written to the king of Egypt and to certain of his officials by Amorites, Phœnicians, Philistines and others. The names of Japhia, King of Gezer; of Jabin, King of Hazor; and probably of Adonizedek, King of Jerusalem—contemporaries of Joshua—occur among those of the writers. The events recorded include the conquest of Damascus by the Hittites, that of Phœnicia by the Amorites, and that of Judea by the Hebrews. It will be clear, therefore, that these letters are the most important historical records ever found in connection with the Bible, and that they most fully confirm the historical statements of the Book of Joshua, and prove the antiquity of civilization in Syria and Palestine. Says Prof. Sayce: "We learn that in the fifteenth century before our era,—a century before the Exodus—active literary intercourse was going on throughout the civilized world of Western Asia, between Babylon and Egypt and the smaller states of Palestine, of Syria, of Mesopotamia, and even of Eastern Kappadokia. And thus intercourse was carried on by means of the Babylonian language, and the complicated Babylonian script. It implies that, all over the civilized East, there were libraries and schools, where the Babylonian language and literature were taught and learned."

One of the facts which result most clearly from a study of the tablets is that, not only was a Semitic language the medium of literary intercourse between the Pharaoh of Egypt and his officers abroad, but that Semites held high and responsible posts in the Egyptian court itself. The language of the letters is very like the Aramaic of the Talmud, and is the same language in an archaic condition which is now spoken by the peasantry of Palestine.

The letters are on brick tablets, and as the clay from different parts of the country differs, and gives various colors and surfaces to the tablets, it has been found possible by the clay alone to decide with some certainty the derivation of a few of the tablets when the name of the writer is lost.

The *Abiri*, who are mentioned only in letters from Jerusalem, Major Conder regards as being the Hebrews themselves. They are said to have come from Mount Seir (Edom), and to have conquered all the country of Judah from the petty Canaanite kings, at a time when the Egyptian garrisons had been withdrawn.

Among the Tel el-Amarna tablets are some from the Babylonian king Burna-buryas, the son of Kuri-galzu, who reigned about 1430 B. C. But the larger part of them are written by persons who were in no way connected with Babylonia, and to whom, therefore, Babylonian was a foreign language. A considerable number are despatches from Egyptian officers in Palestine and Syria, many of whom bear Semitic names. They throw a curious and unexpected light on the inner history of the country in the age when "the Canaanite was still in the land." This collection cannot be the only one of its kind. Elsewhere in Palestine and Syria, as well as in Egypt, similar collections must still be lying under the soil.

Major Conder spoke for several years the Syrian dialect, of which the language of these tablets was the mother tongue, and is, therefore, very capable of making these translations.

(London: Palestine Exploration Fund. 12mo. pp. 211; price, 3s 6d. Non-subscribers, 5s.)

**HISTORY OF ART IN SARDINIA, JUDÆA, SYRIA AND ASIA MINOR.** From the French of Georges Perrot and Charles Chipiez. In two volumes. Translated and edited by I. Gonino.

We meet with the first traces of artistic activity on the banks of the Nile. For more than 3,000 years sculpture produced among the Egyptians an abundance of monuments in no wise inferior to the grandeur of their architectural works, and those were still far surpassed in extent by the boundless abundance of reliefs exhibited on all the walls of the temples, palaces and tombs. In respects of antiquity, originality, power and beauty, Egyptian art has come to hold a first place, and the stronger the light which modern research turns upon it, the grander do its outlines and the delicacy of its detail become.

The vast regions lying between the Euphrates and Tigris were the seats of powerful kingdoms with mighty capitals, and with a highly advanced civilization, and the ruins of Nimrud, Khorsabad and Kouyunjik, etc., show how far they had advanced in sculpture and the plastic arts. The intellectual life, and consequently the art-creations of all the races of Central Asia, constantly intermingled with each other, and we find also in Western

Asia the unmistakable evidence of Egyptian influence. In Asia Minor we find the monuments which belong to the early ages consist chiefly of tombs, while the sculpture bears traces of Hellenic inspiration. The Hebrews were entirely dependent on the Phœnicians in architecture, while the Phœnicians were largely dependent upon the art of the surrounding nations, and many of the monuments are thoroughly Egyptian in character.

Egyptian art has been thoroughly illustrated by Lepsius in his *Denkmaler aus Aegypten und Aethiopien*, and Prisse d'Avennes in his *Histoire de l'Art Egyptien*, but we think that there is no other exposition of Egyptian art that can compare with the *Histoire de l'Art Egyptien dans l'Antiquite* of M. M. Perrot and Chipiez which appeared in 1881, either in completeness, thoroughness or authority. The first two volumes under the title of "A History of Art in Ancient Egypt," were translated and edited by W. Armstrong and published in 1883, and the third and fourth volumes translated and edited by I. Gonino we have now before us. The French original is a single bulky volume of nearly a thousand pages. The present work, treating of Art in Sardinia, Judæa, Syria and Asia Minor, cannot be said to be of equal interest to the first two volumes. The extreme rarity of Judæan art is well known, yet the most characteristic and remarkable examples that we know are entirely ignored. The only pieces of early architecture yet known—Ramet el-Khallil—is not even mentioned, although M. Perrot says: "Si nous n'avons pas parle de Ramet el-Khalil, c'est qu'il n'y a la que des arrassements dont il est impossible de tirer grand parti. Ce sont les restes d'une enceinte analogue a celle d'Hebron; or celle-ci, dont nous avons studie le plan et l'appareil et dont nous avons donne deux vues, a la grand avantage d'etre encore debout et admirablement conservee." The column lying at the quarry at the Russian church at Jerusalem, probably Solomonic, is also ignored. Of Syrian art we fail to find any illustration of the Mesha stele, of the sculptures of Hauran, or of Palmyra. But these omissions can be easily overlooked when we compare the excellence of the whole work.

M. Perrot devotes most of the space allotted to Judæan art to the Temple, and it is here he has made a mistake giving so much space to the somewhat visionary ideas of M. Chipiez. Ezekiel's structure is "a blending of idealism and reality, the last note of sacerdotal ambition, the supreme effort of Hebrew genius in translating its ideas into concrete forms and combinations of lines subject to the law of number. It is its finest artistic monument, the only one it ever created."

The topography of the temple is based on the researches of Warren, Wilson and Conder.

The second volume treats of the Hittites of Northern Syria and Cappadocia, and sets before us a life-like picture of Hittite architecture and art. The discovery of the important place once occupied by the Hittites has been teamed "the romance of ancient history." M. Perrot accepts the position

of Mr. Sayce in his *Monuments of the Hittites*, and of Dr. Wilson in his *Empire of the Hittites*, that the Hittites are a mixed race springing from Aramean tribes that mingled with the older classes descending from the upper valleys of the Taurus range. The contents of the two volumes are: The History and the Writing of the Hittites Northern Syria—Eastern Hittites. Asia Minor—Western Hittites. Artistic Monuments of the Western Hittites. General Characteristics of Hittite Civilization. M. Perrot is a Professor in the University of Paris and a member of the French Institute. M. Chipiez is an eminent architect. The History of Art in Ancient Egypt was translated by W. Armstrong, an Oxford Bachelor of Arts. The translation was not literal, but a version faithful to the original, and has merits of its own as good English. The same cannot be said of the present translation. M. Gonino evidently is not very much acquainted with the English language and the proof reading is defective.

The work on the whole, however, is a magnificent one. These two volumes are brought out in a similar style to their predecessor, and containing some 700 pages, illustrated with 406 engravings and eight steel and colored plates.

The whole work is one of those fine, costly, permanently valuable works, which, for a good many years, will be a standard work, and should be in the library of everyone interested in ancient art.

(New York: A. C. Armstrong & Son, 714 Broadway. Price \$14.50.)

### Dr. Edouard Naville.

Edouard Naville, Ph.D., Litt. D., of Geneva, Switzerland, is one of the four or five greatest Egyptologists. He is a graduate of the University of Geneva and of King's College, London, and is probably the most accomplished of any Egyptologist in the translation of the hieroglyphic text. He is one of the officers in charge of the Egypt Exploration Fund, and is the discoverer of the grandest monuments ever excavated at the expense of the Fund.

In 1870 Dr. Naville published *Textes relatifs au mythe d'Horus recueillie dans le temple d'Edfou*. This a folio with 26 plates. In 1875 he published at Leipsiz, *La Litanie du Soleil. Inscriptions recueillies dans les tombeaux des rois a Thebes*, 4to., with atlas of 49 plates. By request of the Congress of Orientalists in London in 1874 he prepared his classical work, "*The Egyptian Book of the Dead of the XVIII., XIX. and XX. Dynasties*," devoting some twelve years to it. This was published in Berlin in 1886, in three volumes, imperial folio, with 660 plates. The German government, which published it, presented, through Dr. Naville, a copy to the American Oriental Society, and another copy to the Rev. William C. Winslow, D.D., of Boston, one of the Vice-Presidents of the Egypt Exploration Fund, and Honorary Treasurer for the United States. The work costs eighty dollars to import

it. Dr. Naville is author of many smaller works and many papers. The Emperor William decorated its learned author with the order of the Red Eagle.

Miss Amelia Edwards says of Dr. Naville: "When we remember that every temple in Egypt was a great Stone Book, and when we also remember that every line in those great Stone Books is read by M. Naville as easily as we read the columns of the daily papers, you may perceive for yourselves how vast an accession to the great religious and historical history of Egypt we are likely to owe to the labor of our distinguished explorer."

### Subscriptions to the Egypt Exploration Fund.

*To the Editor of Biblia:*

The following subscriptions since February 20th are gratefully acknowledged:

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The new circulars for 1893 are now being sent to our subscribers, and dues for 1893 are now payable and may be paid up to 1894. The American Fund year is the same as the secular.

WM. C. WINSLOW.

525 Beacon Street, Boston, March 20, 1893.

## Subscriptions to the Archæological Survey of Egypt.

*To the Editor of Biblia :*

From February 20th to date I have received very thankfully these subscriptions :

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Three volumes of the Survey are preparing: *Beni Hasan I.* is promised *instantly*; *Beni Hasan II.* is promised this summer; *El Bersheh* is promised in the fall. *Tel el-Amarna* will be the fourth volume.

WM. C. WINSLOW.

525 Beacon Street, Boston, March 20, 1893.

## Palestine Exploration Fund.

It gives me pleasure to state that the difficulty which has attended the sale in this country of the Fund's maps is ended. Hitherto it was found necessary for a map to come to its purchaser with all charges collected upon delivery, and this was not only a slow way but a very expensive one. Many persons have written for information as to our maps and have failed to give an order on account of the delay and costliness. Now it is very important that these maps should come into use for two reasons, of which the first is that they are the most perfect in existence and the second is that much money has been expended in their preparation and publication and that every map sold secures, therefore, a contribution to the Fund's work. Subscribers know that there are five maps of which the two most in demand are No. 1, which is eight feet by six, and No. 3, which is four and a half feet by six and three-fourths. I do not enter into further particulars because the prices at which they will be sold in this country are not fully settled, but it may be said at once that Messrs. G. W. Colton & Co., 312 Broadway, N. Y., are to be our agents and that all orders for maps may be sent to them and will be promptly attended to and at satisfactory prices.

The lecture delivered in the London course of May last by Prof. Flinders Petrie on Lachish under the title of "The Story of a Tell," excited especial interest on account of the great amount of information given in a compact manner. I have copies of this lecture for sale at fourteen cents to subscribers and twenty-eight cents to others. I have also copies of Major Conder's "Future of Palestine" at the same price, and a most suggestive



lecture it is. Copies of the famous Siloam Inscription of the time of Hezekiah can also be had for twenty cents and they give an excellent idea of this most important find.

The words which Dr. William Wright used in his lecture on the Hittites have been quoted in the *Independent* to show the need of supporting the work of exploration and they may usefully be quoted here :

“What we have recovered is nothing—nothing—nothing—compared with what remains to be discovered. Already we have found so much that many of the old, so-called criticisms on the chronicles of the past are absolutely discredited. Do we remember that it was once seriously advanced that the legend of Bacchus and the story of Moses were one and the same so that there never was any Moses at all? Do we remember that men have advanced the doctrine that the list of kings of Judah and Israel was mythical from beginning to end? Open any of the old writers who attacked the truth of the sacred history; of course nobody heeds them now, and it is waste of time even to read their ignorant arguments. But the point is that their arguments, once thought so formidable, have long since been proved to be based upon ignorance and assumption.”

So far as this view of our work is taken we shall have people trying to drive hard bargains with us and taking advantage of us in small ways, but we shall have them sending in their subscriptions readily, renewing them promptly, and sometimes adding a kind word which can be transmitted to the workers in the field.

I gratefully acknowledge these receipts :

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I am hoping to make the acquaintance of some of our subscribers at the Exposition. Our exhibit will be found in the Archæological Building.

THEODORE F. WRIGHT.

42 Quincy Street, Cambridge, Mass.

### A New Map of Egypt.

We have had a great many inquiries in regard to a map of Egypt, but have been unable to recommend a good one brought up to date. We have received a very fine map of Egypt and the Sinaitic Peninsula, by Prof. H. S. Osborn, LL.D., which we can heartily recommend to our readers. This map, which is five feet by five feet, presents all the sites and names of the Ancient Egyptians as well as the Greek and Roman cities, temples and

important tombs of Egypt, the route of the Israelites, etc. Prof. Osborn has brought up all discovery to the present time. The modern geography is very complete, and the colored representation of the physical geography is very interesting. We have examined it with great care, particularly in the light of recent explorations, and have found it very accurate. It is a beautiful reference map, and valuable for teacher, student, preacher, and the general reader. Published by the Oxford Map Publishers, Oxford, Ohio. Price, \$5.00.

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### Archæological Notes.

The Bulletin of the American Geographical Society (New York) for December, 1892, issued in February, contains an important letter from me as to the Archæological Survey of Egypt, which states that Mr. Albert Aub, No. 43 East 83d street, New York city, will correspond upon the subject and receive subscriptions. Mr. Aub has shown a deep interest in the work of the Egypt Exploration Fund, and proved his interest in good works. He has been a model local honorary secretary. The letter he has had printed as a circular.

W. C. W.

The Society of Biblical Archæology of London will, during April, reopen the archaic classes originated by them some years ago. Mr. P. le Page Renouf will resume his lectures on the Egyptian language at the Society's house.

Dr. William H. Goodyear, author of "The Grammar of the Lotus," is answering his critics in a series of articles now appearing in the *Architectural Record*. The first article appeared last October; the next will appear in April, and others will follow quickly.

We have received Vol. VI. of the "Records of the Past," which concludes the new series. It is unfortunate that this valuable series of translations of the ancient monuments of Egypt and western Asia will not be continued. As Prof. Sayce says: "The curiosity excited by the first attempts at the decipherment of the Egyptian and Assyrian texts appears now to be satisfied, and even students of the old Testament are contented to allow questions which bear directly on Biblical history and interpretation to be settled by the small but enthusiastic body of workers in the fields of Egyptian and Assyrian research." The contents of the present volume are as follows: I. Historical Inscription of Rameses III. By Prof. August Eisenlohr.—II. The Lists of the Places in Northern Syria and Palestine Conquered by Rameses II. and Rameses III. By Prof. A. H. Sayce.—III. Letters from Phœnicia to the King of Egypt in the Fifteenth Century B. C. By Prof. A. H. Sayce.—IV. The Inscription of Assur-bel-kala. By S. Arthur Strong.—V. Inscriptions of Sennacherib. By Prof. Robert W.

Rogers.—VI. A Prayer of Assurbanipal. By S. Arthur Strong. —VII. A Non-Semitic Version of the Creation Story. By Theo. G. Pinches.—VIII. The Cuneiform Tablets of Kappadokia. By Prof. A. H. Sayce.—IX. The Kings of Egypt. By Prof. A. H. Sayce.—X. Contents of the "Records of the Past." New Series. Index of Proper Names in the Fifth Volume.

(London: Samuel Bagster & Sons. New York: James Pott & Co.)

M. de Morgan, M. Bouriant, and the members of the French Archæological Survey, have left Sehêl and are now at Elephantinê. They have copied and numbered all the inscriptions at Sehêl, as well as on the main land between Assuan and Shellal; and the whole district has been surveyed and mapped by M. de Morgan. They will soon be able to descend the river to Kom Ombos and superintend the excavations there.

Prof. Sayce has discovered an inscription on the southern side of the Cataract, which is of considerable historical and geographical interest. It is engraved on a granite rock on the eastern bank of the Nile, opposite the southern end of the island of El-Hesseh, and is dated "the 24th day of Paophi in the 5th year of Ra-ma-en, the King of Upper and Lower Egypt." It is thus the first dated monument of the VIth. Dynasty that has been found.

We have received the annual catalogue of the Syrian Protestant College of Beirut, Syria, for 1892-93. The trustees of the college have established a School of Biblical Archæology and Philology. The aim of this school is to enable ministers and other scholars to pursue Biblical, philological and archæological studies in the lands of the Bible, in a manner easier and more economical than can be done by individual effort. Also to facilitate and further exploration of the geography, archæology, natural history, ethnology and religions of the East, and to publish the results of the same in such form as shall best serve the cause of Biblical scholarship. Further particulars can be obtained of Rev. D. S. Dodge, 11 Cliff street, New York.

The new head of the Egyptian department of Antiquities at Cairo, M. de Morgan, has done more during the few months that he has been in Egypt than was accomplished by his predecessor throughout the long period of his administration. Forty-six new rooms have been opened at the Gizeh Museum, filled with treasures which have hitherto been buried in the magazines of the establishment. Excavations have been carried on at Memphis and Sakkarah, which have resulted in the discovery of some interesting monuments; and M. Dareny is now employed in thoroughly clearing out the temple of Luxor, after which it will be protected from injury by a wall. M. Virey and the members of the French Archæological School, are busy copying and numbering the rock inscriptions between Assuan and Philæ.

Excavations are also being conducted at the Grenfell tombs, and 150 workmen are being employed in clearing the western face of the Ptolemaic temple at Kom Ombos. A rock inscription among the quarries south of Assouan has further led to the discovery of a colossal statue eight metres in height.

A very perfect statue of a seated scribe has been found at Sakkârah and removed to the Gizeh Museum. It is one of the first examples of the art of the Old Empire which has yet been discovered. It was disinterred from one of the tombs which the Museum has been excavating. Other excavations are being carried on in the same vicinity by Lord Blytheswood. M. Naville, who has been at Assouan, has now begun his work at Dêr-el-Bâhari, and M. de Morgan has lent him a railway for the removal of the rubbish.

In April, 1887, several fragments of papyri were obtained by M. Cope Whitehouse in Medinet el-Fayoum. Up to that time no one had examined it, although its traditional origin is from an ante-Hyksos date. This specimen of exceptional calligraphy is part of the Oration of Demosthenes against Meidias, the only codex thus far recovered older than the Xth century. It is published in fac-simile in the *Proceedings of the Society of Biblical Archaeology*, Vol. XV., Part 2, in hopes that it possibly may lead to the identification of other fragments.

The remarkable discovery made in the winter of 1886-87, in the buried city Akhmim, the old Panopolis, in Upper Egypt, by M. Grebaut, of the Gospel and the Apocalypse of Peter, together with large fragments of the Book of Enoch, and two other small fragments of other works, has been published by the French Egyptologist V. Bouriant, in the *Memoires Publiés par les Membres de la Mission Archéologique Française au Caire*. Heretofore the Book of Enoch had been preserved only in an Ethiopic translation, which had been translated into German by Professor Dillmann, the editor of the Ethiopic text, in 1893, and into English by Professor G. H. Schodde in 1882.

Professor Sayce has a very interesting paper in the *Fortnightly Review* for February, in which he describes how Professor Krall discovered, at the beginning of 1891, that the linen bands wrapped around a mummy brought from Egypt forty years ago to Agram University were inscribed with Etruscan characters. Two hundred lines of the text remain intact, and scholars are now setting themselves to decipher this fragment of an unknown thing. Professor Sayce thinks that the book will throw light upon many things, and, possibly, may reveal something as to the ancient Etruscan magic. Professor Sayce says that we may conclude that this is "one of the semi-religious, semi-magical works for which Etruria was celebrated. Etruria

was the home of augury and divinities, and it was from Etruria that Rome derived its pseudo-science of omen, and its pretensions to read the future in the flashes of the lightning and the entrails of a victim. The great Etruscan work on divination was, we are told, contained in twelve books.

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The cuneiform tablet found in the Amorite stratum of the mound at Tel el-Hesi is the first record of pre-Israelitish Canaan which has been yielded up by the soil of Palestine, and it is a token and earnest that more are to follow. It is plain that the entrance has been reached to the palace or the archive-chamber of the Governor of Lachish in days when it obeyed the rule of Egypt, and when the Israelitish invasion was still distant. Copies of Babylonian myths, as well as fragments of comparative dictionaries, have been met with at Tel el-Amarna, and the analogy of the libraries of Babylonia and Assyria would lead us to infer that in Palestine we shall find histories of the Canaanitish States and the annals of their kings.

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Many nations, both savage and civilized, are in the habit of cutting hard materials by means of a soft substance (as copper, wood, horn, etc.), with a hard powder supplied to it; the powder sticks in the basis employed, and this being scraped over the stone to be cut, so wears it away. Many persons have, therefore, very readily assumed that this method must necessarily have been that used by the Egyptians; and that it would suffice to produce all the examples now collected. Such, however, is far from being the case, though no doubt in alabaster, and other soft stones, this method was employed. That the Egyptians were acquainted with a cutting jewel far harder than quartz, and that they used this jewel as a sharp-pointed graver, is put beyond doubt by the diorite bowls with inscriptions of the IVth Dynasty, of which fragments have been found at Gizeh; as well as the scratches on polished granite of Ptolemaic age at San. The hieroglyphs are incised with a very free-cutting point; they are not scraped nor ground out, but are ploughed through the diorite, with rough edges to the line. As the lines are only  $\frac{1}{160}$  inch wide (the figures being about .2 inch long), it is evident that the cutting point must have been much harder than quartz; and tough enough not to splinter when so fine an edge was being employed, probably only  $\frac{1}{320}$  inch wide. Parallel lines are engraved only  $\frac{1}{320}$  inch apart from center to center. We, therefore, need have no hesitation in allowing that the graving out of lines in hard stone by jewel points was a well-known art. And when we find on the surface of saw-cuts in diorite, grooves as deep as  $\frac{1}{160}$  inch, it appears far more likely that such were produced by fixed jewel points in the saw than by any fortuitous rubbing about of loose powder. And when, further, it is seen that these deep grooves are almost always regular and uniform in depth, and equi-distant, their production by the successive cuts of the jewel teeth of a saw appears to be beyond question.

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37 GREAT RUSSELL ST., LONDON, W. C.

The Egypt Exploration Fund was founded in 1883, under the Presidency of the late Sir Erasmus Wilson, for the purpose of promoting historical investigation in Egypt by means of systematically conducted explorations; particular attention being given to sites which may be expected to throw light upon obscure questions of history and topography, such as those connected with the mysterious "Hyksos" Period, the district of the Hebrew Sojourn, the route of the Exodus, and the early sources of Greek art. The work is conducted on the principle of careful examination of all details, and the preservation of objects discovered. These objects are of supreme value and interest, inasmuch as they illustrate the international influences of Egyptian, Greek, Assyrian, and Syrian styles; afford reliable data for the history of comparative art; reveal ancient technical processes; and yield invaluable examples of art in metal, stone and pottery. The metrological results are also of the highest importance, some thousands of weights having already been found.

Since the establishment of the Fund in 1883, explorers have been sent out every season; two and sometimes three, conducting excavations in different parts of the Delta. Each year has been fruitful in discoveries. Much has been done towards the restoration of the ancient topography of Lower Egypt. The sites of famous cities have been identified; the Biblical Pithom-Succoth, the city of Goshen, the Greek Naukratis, and Daphnæ (identical with the Biblical *Tahpanhes*), have been discovered; statues and inscriptions, papyri, and beautiful objects in bronze and other metals, as well as in porcelain and glass, have been found; new and unexpected light (not less momentous, or likely to produce less effect on contemporary criticism, than the discoveries of Dr. Schliemann in Greece and Asia) has been cast upon the ancient history of the Hebrews; the early stages of the Route of the Exodus have been defined, and its direction determined; three most important chapters in the history of Greek art and

Greek epigraphy have been recovered from the ruins of Naukratis, Daphnæ, and Bubastis; and, lastly, a series of archaeological surveys of the Delta have been made, most of the larger mounds having been measured and planned.

Excavations have been carried on principally at the following sites:

1868.—*Tel-el-Maskhuta*, in the Wady Tumilat, discovered to be Pithom-Succoth, one of the "store-cities" built by the forced labor of the Hebrew colonists in the time of the Oppression. This discovery and its results are described by the explorer, Dr. Naville, in his Memoir entitled "The Store-City of Pithom," in which the route of the Exodus is laid down.

1884.—*San* (the Tanis of the Septuagint and the Greek historians, the Zoan of the Bible). This excavation and its results are described by Mr. W. M. Flinders Petrie, in the Memoir entitled "Tanis, Part I."

1885.—*Tell Nebireh*, in the Western Delta, discovered to be Naukratis. This excavation and its results are described by Mr. W. M. F. Petrie, in the Memoir entitled "Naukratis, Part I," by Mr. Ernest A. Gardner, Director of the English School at Athens, in "Naukratis, Part II."

Also, *Saft-el-Henneh*, discovered to be the town of Goshen, capital of the ancient district of that name. This excavation and its results are described by Dr. Naville, in the Memoir entitled "Goshen, and the Shrine of Saft-el-Henneh."

1886.—*Tell Defenneh*, the Biblical "Tahpanhes" and the "Daphnæ" of the classical historians; also *Tell Nebmeh*, site of the ancient city of "Am," a dependency of Tanis. These excavations and their results are described by Mr. W. M. Flinders Petrie, and his coadjutor, Mr. F. Llewellyn Griffith, in a Memoir entitled "Daphnæ," included in "Tanis, Part II."

1887.—*Tell-el-Yahudiya*, an ancient Jewish settlement, now shown to be the City of Onias described by Josephus. Memoir entitled "Onias," by Dr. Naville.

1889-90.—*Tell Basta*, the Pi-Beseth of the Bible and Bubastis of the Greeks. Dr. Naville located the precise site of this



once magnificent red granite temple, and disinterred its grand ruins, abounding in superb monolithic shafts, massive architraves, sculptured blocks, broken colossi, bas-relief groups, etc., inscribed with valuable hieroglyphic texts. The inscriptions touching the Pyramid era, Hyksos kings, and the warlike XVIIIth Dynasty (that of Thothmes) are of absorbing interest to the historian, while the inscriptions relating to the period of Joseph are of thrilling interest to every student of the Bible. "Bubastis, Part I," by Dr. Naville. "Part II," to appear in the Spring of 1892.

1890-91.—*Ahnas-el-Medinet*, the Hanes of the Bible and Heracleopolis of the Greeks. Its mounds were excavated by Dr. Naville. Memoir to appear.

1891-3.—*Tell Mokdam* and *Deir el-Bahari* (Thebes). The latter is a most important place for explorative labors.

1890-3.—*The Archaeological Survey of Egypt*, for which a special fund is provided; under the charge of Messrs. Percy Newberry, Buchman, J. E. Newberry and Carter. This work is of incomparable importance in many ways, and, in view of the wholesale and irreparable destruction of sculptures by Arabs, tourists and dealers in "Antiques," needs to be pushed vigorously forward. The famous tombs of *Beni Hasan* were thoroughly explored in '90-'92, and in '92-'93 the historic antiquities from *Beni Hassan* southward will be surveyed, traced, photographed, copied, etc. The tombs at *El Bersheh* having been exhaustively surveyed, the Survey officials proceeded to *Tel el-Amarna*, the scene of the discovery of the famous tablets. Dr. Winslow outlined the purpose of the survey in *BIBLIA* for

November, 1890; and in January 1892, he described some of the "results" at *Beni Hasan*. A "Special Extra Report," illustrated, edited by Miss Edwards, published in December, 1891, treated of the work there accomplished. The first memoir of the Survey is a quarto with thirty-one beautiful plates and illustrations (four in colors), treating of the sculptures and pictures of *Beni Hasan*, in which the social and business life of men, 2500 B. C., is richly depicted, and the facial types afford an ethnographical study, very valuable and altogether unique. A volume on *El Bersheh*, or at least one on *Tel el-Amarna*, will be published. Special circulars relating to the Survey may be had from Dr. Winslow.

The foregoing outlines the most important labors of the Fund. An annual quarto volume with elaborate illustrations and photographs, is published. All donors or subscribers of not less than \$5.00 receive this volume of the season and annual report; previous volumes are \$5.00 each. See the advertisement elsewhere. The Survey volume of the season is sent to all subscribers or donors of not less than \$5.00 to the Survey. Said Dr. W. Hayes Ward, editor, in *The Independent*, "The annual volumes published are abundant remuneration to the subscribers of five dollars." Three hundred men of the highest rank in education, theology, letters, business and public life—among them eighty-nine university or college presidents—have subscribed to the American Branch of the Fund. For circulars and all information address the Honorary Secretary and Treasurer, for the United States, Rev. W. C. Winslow, 525 Beacon street, Boston.

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## Palestine Exploration Fund.

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atic investigation of the Archæology, the  
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Geography, the Manners and Customs of  
the Holy Land, for Biblical Illustration.

This Society was founded on June 22d,  
1865. It was established on the basis of  
the following rules:

1. It was not to be a religious society.  
That is to say, it should not be pledged to  
advocate or attack any form of creed or  
doctrine.

2. It was not to adopt or to defend any  
side in controversial matters.

3. It was to be conducted on strictly  
scientific principles.

These rules have been jealously observed.

The best guarantee of the accuracy of  
the work done is found in the names and

positions of the officers who have carried  
it out, and the travelers who have sent  
their observations to the committee.  
Among them are Col. Sir Charles Wilson,  
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nal); Col. Sir Charles Warren, K. C. B.,  
G. C. M. G., F. R. S., R. E., (who con-  
ducted the excavations of Jerusalem); Ma-  
jor Conder, R. E. (surveyor of Western  
Palestine and of the east country, unfin-  
ished); Lieut.-Col. Kitchener, C. M. G., R.  
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Andover, Mass., etc.

Although the Society is not a religious  
society, strictly so-called, its work neces-  
sarily possesses unusual interest for Bible

Students, and its chief supporters are found among ministers of all denominations, who see in the results of the explorations many confirmations of the truth of Scripture.

In the course of its twenty-five years existence, the Society, with limited funds at its disposal, has done an immense amount of work, and published the result in books, papers, maps, plans, and photographs, primarily for the benefit of its subscribers, and also for the advantage of all students of the Sacred Scriptures.

Among its chief operations may be enumerated the following:

1. EXCAVATIONS AT JERUSALEM.—These were conducted by Sir Charles Warren, and had very remarkable results. Jerusalem is now proved to be, to a great extent, a buried city, and the ancient foundations are in some places a hundred feet underground. The walls of the Temple enclosure have been examined down to the foundations, and the original masons' marks found upon them. The contours of the rock, showing how the city was situated before the valleys were filled up, have been ascertained. In consequence of these and other discoveries, many questions of the topography relating to the city, and all Bible references to locality, are now viewed in an entirely new light.

2. THE RECOVERY OF THE SYNAGOGUE OF GALILEE, BY SIR CHARLES WILSON.—Ruins of many of these structures still stand in Galilee. They have all been planned and sketched, and are found to be of considerable architectural pretensions. As one consequence of this work, the building in which Christ taught the people could now be reconstructed.

3. THE SURVEY OF WESTERN PALESTINE.—This work, occupying ten years in all, was carried out by Major Conder, R. E., and Lieut.-Col. Kitchener, R. E. Before it was undertaken, many parts of Palestine were a *terra incognita*—some names were filled in conjecturally, and 860 Scripture places remained unknown. But now we possess a map, on the scale of one inch to the mile, as beautifully and accurately executed as the Ordnance map of England.

In the course of the Survey, 173 of the missing Biblical sites were recovered and fixed.

4. THE ARCHÆOLOGICAL WORK OF M. CLERMONT-GANNEAU.—Among the illustrations of the Bible furnished by this learned archæologist may be mentioned the Discovery of the Stone Zohemoth, the Inscriptions at Tell Jezer (Gezer), the Inscribed Stone of Herod's Temple, the "Vase of Bezetha," the ancient Jewish cemeteries at Jerusalem and Jaffa, &c. The famous Moabite Stone, the Inscribed Stone at the Pool of Siloam, the Hamath Inscriptions, and the Cromlechs and Dolmens of Moab, are additional archæological discoveries of incomparable importance due to other explorers. Casts and drawings of these may be seen in the collection of the Fund.

5. THE GEOLOGICAL SURVEY OF PALESTINE, BY PROF. E. HULL, F. R. S.—The geological facts here brought forward throw new light on the route of the Exodus, and afford conclusive proof that the Cities of the Plain are not under the waters of the Dead Sea.

These paragraphs will give the reader some little—very little—idea of the Society's work in the past. Before us lies work not less important.

6. EXCAVATIONS AT JERUSALEM are carried on from time to time as opportunity permits, and recorded in the *Quarterly Statement*, as also are all discoveries made during alterations in and outside the city.

7. THE SURVEY ON THE EAST OF JORDAN, where scores of Scripture sites remain to be fixed, and where the country is even more thickly strewn with ruins than on the western side, is to be resumed when permission can be obtained. It was amid the ruins of Dibon, by the brook Arnon, that the Moabite Stone was found in 1868, and at Amman Major Conder discovered the Sassanian monument which is described in his book, "Heth and Moab," as well as an immense number of rude stone monuments. It is confidently believed that a complete survey of this region would lead to very important discoveries.

8. INQUIRY INTO MANNERS AND CUSTOMS, PROVERBS, LEGENDS, TRADITIONS, &c.—Readers of Dr. Thomson's "The Land and the Book," or the Rev. J. Neil's "Palestine Explored," will know what vivid light is often thrown upon whole classes of Scripture Texts by the accurate observation of the customs of the people. Yet no inquiry of this sort has ever been carried out systematically over the entire country. The Committee have made arrangements for conducting a scientific examination into all these points by means of questions drawn up with the assistance of the President of the Archæological Society, the Director of the Folk-Lore Society, the Secretary of the Bible Society, and others.

It cannot be too strongly urged that no time should be lost in pursuing the explorations, for the vandalism of the East, and the newly imported civilization of the West, together, are fast destroying what ever records of the past lie exposed.

All subscriptions for the Palestine Exploration Fund should be sent to Prof.

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